

Millennial Star



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The Prodigal's Return

"For my son was lost and is found."

(See page 66)



CHOOSING HOUR

By CLARENCE EDWIN FLYNN

*There is an hour somewhere among the years
When each one in the pathway halts, and hears
Two voices, deep within himself apart,
Asking the adoration of his heart.*

*One offers him the kingdoms of the earth,
With all the golden glory of their worth;
One offers him that more than golden goal—
The opportunity to build a soul.*

*Some who have heeded the first specious call
Have had its promise kept, and that was all.
Some, who the other, sterner way have tried,
Have built a soul, and had the world beside.*

*But he who runs must make his reckoning.
His heart must one day surely choose its king.
The one he worships in his honesty,
That one will surely shape his destiny.*

THE LATTER-DAY SAINTS'

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JOSEPH J. CANNON
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C. 1, England

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God.”—Ephesians 4: 11-13

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THIS WEEK'S COVER—

Portrayed in the painting by Shaw which appears on this week's cover is the return of the son who left his home in search of adventure, who wasted his inheritance, and who, when it was gone, found himself amid the buffetings of a cruel world, an outcast, even from his riotous friends. Pride gone and heart broken he returned to his father's home.

This parable, which emulates the joy which filled the tender heart of a forgiving father, is found in the fifteenth chapter of St. Luke. It was told by Jesus to the scribes and Pharisees who had murmured, and had said of him, "This man receiveth sinners, and eateth with them." But the Saviour said, "Likewise joy shall be in heaven over one sinner that repenteth."

A GOSPEL OF REPENTANCE AND FORGIVENESS

By ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

TO anyone who would gain further insight into the ideals and tenets of true Christianity, I would recommend the earnest study of the parable of the prodigal son. To me, it breathes the very spirit and genius of the Gospel of Jesus Christ. The Saviour told this story to the hard-hearted, rigorous Jews, who had been steeped in the letter and the formula of the law, to indicate to them the nature of His mission. They had understood the law of God only in its legal phases. They had not understood how the letter was to be tempered with mercy and kindness and sympathy and forgiveness.



Stephen L. Richards.
*"Repentance was the
message of Christ."*

There was no greater offence in the household of the Jew than a renunciation of patrimony, and that was what the prodigal son was guilty of. Not only was he guilty of that but he was likewise guilty of every other offence against the law of his household, in the riotous living in which he indulged, and according to the law of the Jews, he should have been forever disinherited and renounced and never permitted to come back again to his father's home.

The household of the prodigal son was meant by the Saviour of the world to indicate the household of God: the Father, the Eternal Parent, and the son, His children. No doubt it was a strange doctrine for that time and for those people to have the Master teach that this wayward son should be forgiven and that the father should

express such exultation in his reclamation.

You will recall that the older of the two sons rebuked his father for making so much ado about his younger son when he said: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends." But the father said to him: "Son, thou art ever with me, and all that I have is thine," thus indicating his gratitude for the faithfulness of his oldest son without mitigation however of his supreme joy that his son who was lost was recovered and came back into the fold of Christ; for that is what was meant.

The Gospel is a strange mixture of justice and mercy. We believe that God's laws are eternal. We believe, too, that they are inflexible, that there is no law the infraction of which does not entail a penalty, just as the infraction of every physical law brings its penalty. No one can touch the hot stove without being burned, and no one can break the laws of God with-

out suffering therefor.

But, on the other hand, in the Gospel of our Lord and Saviour, there is the principle of mercy. We are told that mercy shall not rob justice, but that mercy shall have its part in the administration of Heaven's law among the children of men.

It would be a mistake to assume that the prodigal son did not have to pay his penalty for the infraction of the laws which he broke. He did. He was reduced to the utmost of degradation. One would fail to grasp the full meaning and significance of the parable if he did not remember that he was reduced to such an extent that he became a keeper of swine, which was

the most menial and base of all the vocations in which a Jew could be engaged. Not only that, but he was so degraded that he ate the very husks with the swine themselves. That, figuratively, at least, is designed to represent the extreme penalty which this wayward youth paid for the breaking of the laws and for his renunciation of the patrimony of his father's household. Then after he had gone to that extremity he became repentant. He said unto himself, "I have sinned before God and before my father," and

THE PRODIGAL SON PARABLE

A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed the swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry: For my son was dead, and is alive again; he was lost, and is found.

in sack cloth and ashes came he home to his father's house to ask forgiveness. The joyful part of it all is that his father forgave him and rejoiced in his repentance.

There is no forgiveness without repentance. Repentance consists of two things: First, a godly sorrow which contemplates a penitent heart; and secondly, a turning away from the sin, that it may be committed no more. There is no repentance with just one of these two things. Certainly it is not adequate merely to have sorrow in our hearts; and not infrequently, we have discovered that sorrow comes from being caught or found out, or being brought to a condition of humiliation and embar-

rassment by the circumstances. That is not sufficient. There must be a turning away from the wrong course in order to complete the repentance that entitles one to forgiveness.

Repentance, too, is not a static condition. We do not repent once in our lives for everything, we have done theretofore. There is no blanket repentance that is adequate to satisfy the laws of God; but repentance is a progressive, positive principle of constant application, and every man who would bring himself within the mercy of Christ and become the beneficiary of his generous, kind, and gracious Gospel must be repentant all the days of his life.

No one of us is perfect. Everyone is beset by human frailty and every imperfection of life calls for repentance, a penitent spirit and a turning away from the wrong course. If there is one whose life is so perfect as not to commit sins of commission, if he will examine himself he will discover that he is guilty of sins of omission, that likewise call for a penitent heart.

Forgiveness was the last prayer of the Saviour, a prayer to forgive those, who, He said, unknowingly persecuted Him; and repentance was the burden of the message of Christ during His entire ministry.

Not only was it the burden of His message but it likewise was the burden of the message of his predecessor who came to prepare the way for Him. "Repent ye" was the cry through the wilderness, sounded by John, and I am constrained to believe that the call for repentance is just as necessary and just as applicable to-day as it was in the days of Christ. I sometimes hesitate to indulge what is termed a call to repentance, because there is assumed in that, by some at least, a holier-than-thou attitude. I offer repentance to myself as I offer it to you, and to all men, as the supreme gift of the Gospel. Whenever man reaches the condition that he cannot repent, then God pity him, for surely his soul is lost.

While men have sufficient of humility, sufficient recognition of their Creator, and a sufficient desire to come into accord with the principles of truth, that they seek repentance, they are then amenable to the administrations of the holy spirit, and there is available to them this glorious gift of repentance, which is the gift of Christ. Some call it "the grace of Christ." But by whatever name it is known, it is the most blessed of all the bequests to humanity, because, through it, men may be redeemed, not only from original sin but from their own iniquity; and without repentance they are helpless.

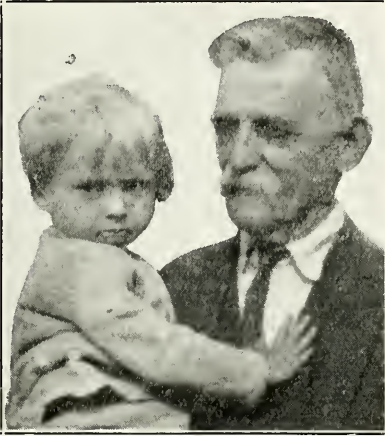
I hope that all men will so order their lives that they may make themselves amenable to the spirit of Christ, the spirit breathed in this parable of the Prodigal Son and set forth in numerous other instances and places during the ministry of the Saviour.

I cannot forget, in this connection, the coming of that unfortunate woman who was taken in sin. It seems to me I see her as she stood there, friendless and alone before that bigoted, cold-hearted group of ancient Jews who claimed to be the administrators of the law—intolerant, without any sympathy. There, as they were about to fling the stones that would inflict the penalty of the law and take her life for her

(Continued on Page 76)

A TESTIMONY OF SERVICE

By Albert E. Downs *



Brother Maytom and his grandson
Since 1891, he missed but seven meetings.

ON a misty October evening in 1891, a worker was returning to his home after a hard day's work in a sugar refinery in London's Victoria Dock. As he passed by Maryland Point in Stratford, he saw a crowd gathered, and drawing nearer, he observed a platform on which stood a young speaker who was holding the interest of all his listeners.

Being curious, he joined the crowd and heard the young man explaining some of the principles of Mormonism. He listened with

rapt attention to the entire sermon. Then, as it finished, he started homeward once again. Somehow, it seemed to him, the words of that Mormon elder were the truth. On arriving at his destination, he knelt in prayer, asking if this new doctrine, which he had heard for the first time that day, was true.

In slightly more than two weeks, this man, William James Maytom, was baptized by the same elder from whom he first heard the message of Mormonism, Elder Fred Foulger. Forty-five years have elapsed since that October day, and Brother Maytom has made a record of faithfulness and devotion to Church duties and activities equalled by few. Until his health failed him last autumn, he had missed only seven sacrament services in those 45 years.

Now in his eighty-second year, Brother Maytom looks back over a long life filled with active and devoted Church service. He was born July 1, 1855, in Essex County, and came to London as a young man of 18, living there ever since. After his baptism in 1891, he became a member of North London Branch. Every Sunday during the next five years he walked eight miles from his home in Stratford to the Branch Chapel on Penton Street, E.C., because he could not afford the fare to ride.

Such devotion to the cause as that of Brother Maytom's is the devotion of a true Latter-day Saint. His testimony of the Divinity of the Gospel is best illustrated by his 45 years of service and duty.

* Of North London Branch.

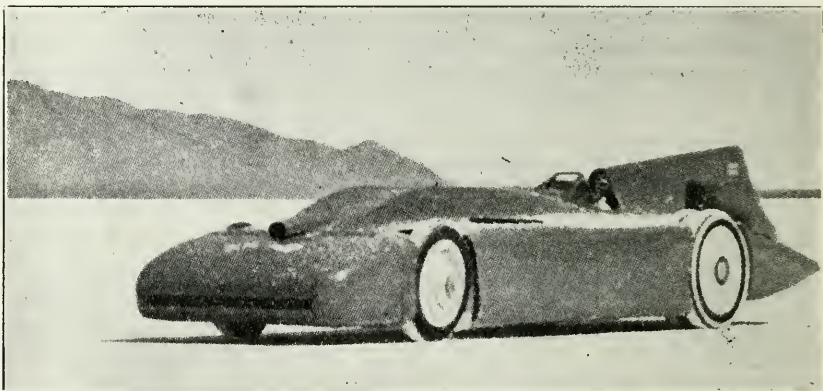
BRITAIN'S SPEED KING

By Elder Parry D. Sorensen

OVER the white, glistening surface of the Bonneville Salt Flats, near Salt Lake City, Sir Malcolm Campbell, world-famous British sportsman, drove his Blue Bird racing car on September 3, 1935, at a speed of 301.1 miles per hour to establish a new world's land speed record.

For thirty years Sir Malcolm was a leading figure in the world of sport. From the time he first drove a racing car in 1905 until his dash across the Utah Salt Flats in 1935, this intrepid driver has been busily engaged in breaking speed records on land and in the air. These thirty years were interrupted for two years of service during the War.

But to-day, Sir Malcolm has definitely retired from racing as a sport and now devotes his entire time to his business and writings in a suite of offices occupying an entire floor in a building on London's busy Piccadilly.



Salt Lake Tribune Photo.

The Blue Bird on the Bonneville Salt Flats

At the rate of 301 miles an hour Sir Malcolm drove his famous racing car.

It was the privilege of the writer to visit Sir Malcolm at his office last week and we recalled his visit to Salt Lake City in 1935 when he established his speed record. I had met him there at the time and witnessed his breath-taking feat of driving his Blue Bird at a speed of better than five miles a minute.

In the very beginning of our conversation he told of his friendship with President Heber J. Grant.

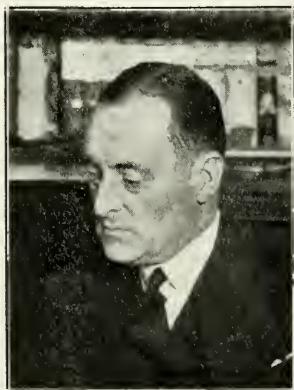
"I have corresponded frequently with President Grant since I was in Salt Lake City," Sir Malcolm stated, and with that he reached into the bookcase in the back of his desk and with-

drew a copy of the recently published volume, *Brigham Young, the Man and His Work*, by Elder Preston Nibley. On the fly-leaf was a brief Christmas greeting, followed by President Grant's signature. "President Grant has sent me several books," Sir Malcolm explained as he thumbed through its pages. "I am a great admirer of Brigham Young. He established a beautiful city."

"I shall never forget that marvellous sight as our 'plane flew into Salt Lake valley on the night we arrived," Sir Malcolm continued. "To see those beautiful lights in the valley was an inspiring sight. I wouldn't have missed the trip for anything."

Sir Malcolm's son, Donald, made the trip with his father and saw him shatter the speed record on that September day. "I'm glad that I took Donald on that trip," the famous sportsman recalled. "He still talks about it."

The young men and women of America and Great Britain should visit each other's country and in that way build up a closer relationship between the two great democracies, in Sir Malcolm's opinion.



Sir Malcolm Campbell
He has now retired from
record-making.

"I am convinced," he said, "that the future of the world's welfare rests upon Anglo-American co-operation." Sir Malcolm is himself an authority on world political affairs. He has just finished writing a book on the European situation which will be published within a week.

The conversation drifted momentarily to smoking and I had an opportunity to explain the Latter-day Saint Word of Wisdom to Sir Malcolm. When I told him that we neither drink nor smoke, he voiced his hearty approval of such a practice. "Smoking and drinking are merely bad habits which one gets into," he explained. "We could very easily do without such poisonous habits." He is delighted with the many milk bars that are proving so popular in Britain, and thinks that they will raise the standard of the country's health and supplant the alcoholic drinking habits of many.

As we chatted about other events of his visit to Salt Lake City, Sir Malcolm recalled how he had sat at the dinner table with President Grant at a banquet given by the Chamber of Commerce to honour his record-breaking run. I told him that there is a possibility of President Grant's paying a visit to Britain this summer. To that he replied, "I hope to have the privilege of entertaining him if he comes over here."

As we concluded our chat, which had lasted almost an hour, he accompanied me to the door. "Come and see me again," were his last words, "I'm always glad to see someone from Salt Lake City."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 4th, 1937

EDITORIAL

FAITH ALONE?

When the Protestant reformers wrenched themselves away from the Catholic organization some centuries ago, they were manifestly lacking in authority and were compelled to change the theory of salvation to suit the situation. They desired to follow the Scriptures, but the writings of the dead Apostles could not give them the authority to perform the ordinances of the Church. They conceived the argument that faith alone is necessary for salvation.

This plea was made more plausible by the Pauline epistles. Paul had found many Christian Jews holding to the dead works of the Mosaic law. With all the power of his subtle mind, he argued and proved that faith in Jesus, not the customary ordinances of sacrifices, circumcision, feasts, and ancient ritual brought salvation.

Luther and other Protestant leaders emphasized the statements which Paul had made: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest man should boast."

But the same reformers should have observed how punctilious this same Paul was about the essential ordinances of Christ's plan. Note his baptism of the jailer at Philippi and the twelve believers at Ephesus. Listen to his narration of the command of Ananias after the great vision that he should "arise and be baptized and wash away thy sins, calling on the name of the Lord."

Recently we had the pleasure of a long conversation with a good man who belongs to the Salvation Army. His Sundays are spent regularly in helping hold six out-door meetings, rain or shine, and three indoor meetings, covering some seven hours. For his time and the contribution of his musical ability he receives no compensation, he informed us. Naturally salvation was the theme of our talk. He admitted promising many souls that if they would believe on Jesus Christ they would be saved. Had not the Saviour Himself said, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"?

We all love that beautiful promise contained in the Gospel of St. John 3:16. But why not, we asked, take other verses of that same chapter? In the fifth verse the words of the Lord to the inquiring Nicodemus were that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Also in the same chapter verses 22 and 23, it tells of the actual ordinance of this birth of the water.

"After these things came Jesus and His disciples into the land of Judaea: and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." Certainly if the sixteenth verse is being taken as the promise of salvation, then to be consistent the 5th, 22nd and 23rd verses must be accepted also. Our friend of the Salvation Army could bring no reason why they are not equally binding upon us.

To the Latter-day Saints the ordinance of baptism is important and beautiful. We take the Lord at His word, that without the birth of the water it is impossible to enter the kingdom of God where we assuredly desire to be received. Moreover the Latter-day Saints have a strong appreciation for all the sacred practices of the Gospel that unite the body and the spirit in a holy unity. We have a feeling for the significance of this body, this temple of our spirits, that few others seem to have. Believing in the literal resurrection, as we do, we feel that every experience that exalts the spirit sanctifies the body as well. The importance the Latter-day Saints give to the body helps them to be temperate, because intoxicants and narcotics defile this eternal possession. This belief and attitude strengthen chastity.

When one has true faith and has begun to turn away from sinful things with a deep desire for righteousness, how fitting it is to show obedience by burial in water for the purpose of remission of sins! If the Lord had desired, He could have granted forgiveness by any others means. But He chose this beautiful symbol of baptism, being born again by immersion in water, and how fitting it seems! Constituted as we are, we need the play of our senses to make most experiences impressive to us. The mother holds in her arms and kisses the hurt child. The father takes his boy by the hand as they walk together. On the sick the elders pour anointing oil and lay their hands. The Holy Ghost told the brethren at Antioch to separate Barnabas and Saul for the work, but in doing so they set them apart by the imposition of hands. Jesus put clay on the eyes of the blind man and had him wash in the pool of Siloam before he could see.

Baptism by immersion is an impressive ordinance appropriate for the grand purpose it has of inducting the repentant sinner into the Church of Christ and washing away his sins. It is an act of obedience well pleasing in the sight of the Lord, who Himself was immersed in Jordan by His great forerunner, John. It is a beautiful and memorable experience, and betokens the new life of the adopted son or daughter of God.

According to the teaching and practice of the Saviour and His apostles, faith alone does not save.—JOSEPH J. CANNON

THE WAY OF LIFE

By Dr. Thomas L. Martin

SOME people wonder why tithing should be considered a religious principle and why one should be expected to pay such to the Church. Just suppose there were no churches in our midst, no organizations in which men and women could work together for the betterment of human kind. What

would happen? The level of society, held there by righteous human effort, would slump considerably. People must organize themselves into groups and create an environment in which the best efforts of man might be pooled for purposes of world betterment. Religious activity in the form of Primary and Sunday School organizations for our growing children at the time that their habits are forming is a wonderful privilege. How can one ever pay the debt one owes the Church for helping in this part of rearing his children? Tithing is worth while from this point of view.

God has commanded that every righteous organization be supported by tithes and offerings. It is a joy to yield to God's wishes in this regard. Missionary work, temple work, help for the poor, the Church schools and seminaries—all require money to carry on the duties assigned. These duties properly performed become a contribution to man's betterment.

The Law of Tithing

Tithing, the subject of this, the third article in Dr. Martin's series, has been a practice of the Church since July 8, 1838, when the law of tithing, paying a tenth of one's income to the Church, was revealed to the Prophet Joseph Smith in Far West, Missouri. At that time the Church members were suffering bitter persecution at the hands of enemies. The tithing revelation is recorded in the 119th Section of the Doctrine and Covenants.

Abundant scriptural proofs exist as evidence that tithes were the law of the Lord in Biblical times. One was recorded by the Prophet Malachi, who said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3: 10.)"

So abundant are the bounties of life which have been provided for the use of man by the Great Giver, does it seem unfair for Him to ask in return but a small portion of that which each has obtained? Tithing is but the "rental" which each man owes to God for his stewardship on earth.

It is better to give than to receive. When a person gives of his possessions and by so doing helps to create a bigger and better world the spiritual reaction tends to make one much more Christlike. With that development the happiness toward which men strive is realized. The principle of tithing in the Church of Jesus Christ of Latter-day Saints is one more element which contributes to the ideal way of life.

NOTTINGHAM DISTRICT CONFERENCE

Sessions of Nottingham District conference were held Sunday, January 31st, in Greyfriars Hall, Nottingham. Morning and evening meetings were conducted by Brother Joseph Orton, Jr., first counsellor in the district presidency. District President Samuel Pears was confined to his home with illness.

Evening speakers at the conference were Supervising Elder Edwin H. Lauber, and Elders Richard S. Tanner and Dudley M. Leavitt. Musical numbers were furnished by the Millennial Chorus and Elders A. Burt Keddington and Clyde L. Barraclough, who sang a vocal duet.

The afternoon session was conducted by Sister Rhoda Tinson, District Supervisor of the Relief Society. Speakers included Sisters Ruth Orton, Alice Walthall, Susie Massie, Ivy M. Fletcher, Caroline E. Vice, Edith Robinson, Annie Wild, Gertrude L. Horlacher, lady missionary, and Elder Wendell C. Fowler.

Speaking at the morning meeting were Elders Bertram T. Willis, David C. Thomas, O. Clifford Merrill, Richard G. Smith, Norman H. Roberts, and Sisters Dorothy Blythe, Lilly Fletcher, Charlotte Orme and Brother Wilford Robinson. The Eastwood Branch Children's Chorus provided a musical number.

HELP ME TO LIVE

By Leona F. Forsgren

Lord, help me to live that I may grow more kindly,
My faith in Thee grow stronger day by day;
Help me to be sincere and true and humble
That Thou wilt hear my pleadings when I pray.

Help me, dear Lord, to hear and see things clearly,
Refrain from judging when I cannot see;
Help me to ease the lonely heart that's aching,
To comfort those who're deprived of sympathy.

Help me that I may share my neighbour's sorrow,
And have a heart that feels another's woe;
To know the healing comfort of forgiveness,
To carry love and cheer where'er I go.

Help me to guard my erring tongue from evil,
To speak no ill, nor e'er offensive be;
To curb my temper e'en in greatest trial,
From thoughts of malice, envy, or revenge be free.

For life's way, at its best, is long and lonely,
So help me, Lord, to keep love in my soul,
Help me to e'er hold kindness in my keeping,
And set the "love of others" as my goal.

(Concluded from Page 68)

sin, there appeared upon the scene this kindly, benevolent, understanding, sympathetic Nazarene. He rebuked them with soft words: "Let him who is without sin cast the first stone," and into their hearts there crept a consciousness of their own weaknesses and shortcomings. One can see them as they slinked away under this penetrating reproof. Then, turning to the woman, one can imagine, at least something of the comfort, something of the solace, something of the encouragement that came into her heart as she heard Him say: "Go thy way, and sin no more."

There must have been a promise implied in those words: if you sin no more, if you repent, you will be forgiven.

I have seen a few men and women in my life who have been forgiven for great offences. I believe that they were the happiest of all people I have ever known. I have seen a weight taken from the life of a man, a weight that was crushing him, when one who had the right to forgive simply gave to him that supreme boon: "I forgive you."

Not all of us have the right to judge. We are told that we do not, for Christ has said: "Judge not, that ye be not judged." But everyone has the right to forgive. The Lord has said: "I will forgive whomsoever I will forgive, but of you it is required that you forgive all men."

Men who harbour in their hearts hatred, an unforgiving spirit, are their own worst enemies. Nothing provokes unhappiness and discontent more than such a spirit. So I appeal to all to banish from their hearts an unforgiving spirit and comply with the spirit and genius of the Gospel of Christ to forgive all.

I wish that it were possible for all men throughout the world to secure the spirit of repentance, that in humility and contrition they might forsake evil and unrighteous ways and place themselves in a position to call down this glorious grace of Christ, the forgiveness of the Holy Spirit. Then would the import and meaning of this wonderful parable which our Lord gave to those who so much needed Him plainly appear.

LONDON DISTRICT CONFERENCE NOTICE

The first services to be held in the newly built North London Branch Chapel will be the sessions of London District conference on Sunday, February 7. The meetings will begin at 11.30 a.m. and 2.30 and 6.30 p.m. It will be the last of the winter series of conferences.

Principal speakers at the conference will be President Joseph J. Cannon, Sister Ramona W. Cannon, and Sister Amy Brown Lyman.

A reception for members and friends will be held at the new chapel Saturday evening, February 6, from 5.30 to 8.30 p.m. A musical programme will be provided and refreshments will be served. The chapel is located at 59 Clissold Road, Stoke Newington, N.16.

SCOTTISH DISTRICT CONFERENCE

President Joseph J. Cannon and Sister Ramona W. Cannon were principal speakers at Scottish District conference, held at the Christian Institute, Glasgow, Sunday, January 31. Approximately 150 were in attendance at the evening meeting, more than 50 of whom were non-members of the Church.

Other evening speakers were Supervising Elder Alexander McLachlan, Jr. and Elder Carl B. Bradshaw. District President William Stout conducted the evening and morning sessions. A vocal duet was sung by Sisters Mina and Jessie Thomson.

Afternoon speakers included President and Sister Cannon, Elder Hyrum Adams, Sisters May G. Houston, Christina B. McCourt, Margaret Graham, and Dolly H. Stout. The Singing Sisters of the District furnished a musical number. Brother Robert McQueen, first counsellor in the district presidency, conducted.

Elder Fred H. Thompson, Brother James Martin, Sisters Hazel Sans, Margaret Graham, Ellen Martin, Ella Houston and President Cannon spoke at the morning meeting.

NEWS OF THE CHURCH IN THE WORLD

ZION CANYON, in Southern Utah, will be the scene of a unique radio broadcast on May 30th of this year, when the great Tabernacle Choir of 400 voices, directed by Elder J. Spencer Cornwall, will present an hour's programme from the base of the Great White Throne in Zion National Park. The Choir Broadcast, which will go to the United States and Canada through the facilities of the Columbia Broadcasting System, will



Great White Throne
Scene of broadcast.

be part of a nation-wide observance of Memorial Day.

A novel feature of the broadcast will be the fact that while the Choir sings at the base of the Great White Throne, the group will be accompanied by Elder Frank W. Asper, seated at the console of the Tabernacle organ in Salt Lake City more than 300 miles away.

AUTHOR of the recently published volume, *Brigham Young, the Man and His Work*, Elder Preston

Nibley was appointed January 12th to preside over the Northwestern States Mission. He succeeds President Joseph Quinney, Jr., who was appointed president of the Logan Temple, succeeding the late Elder William A. Noble. Elder Nibley is the son of the late President Charles W. Nibley, former member of the First Presidency of the Church.

"**CHURCH** of the Air" listeners in the United States and Canada heard the first Latter-day Saint broadcast of 1937 on Sunday, January 17th, when Elder William H. King, United States senator, spoke on the half-hour programme from Washington, D.C. Music for the cast was furnished by the Washington Chapel Choir, under the direction of Elder Edward P. Kimball. The



Elder King
Radio speaker.

"Church of the Air" programme was released over a national network of stations by the Columbia Broadcasting system.

OF CURRENT INTEREST

"**PERHAPS** the biggest flood since Noah swirls over the Mississippi Valley. Can you imagine the whole of Britain and Ireland vanishing under the waters, a hundred thousand square miles drowned? That is what America suffers now. A million people are ruined, hungry, and without a home. The aeroplane is fulfilling its most splendid service, carrying relief workers, food and comfort and medical stores to the survivors. Just watch what America does about this tragedy, and you'll see how the genius of organization directed to a single purpose can succour an entire population."—*Daily Express* Editorial

WHEN the ketch *Ceres of Bude* was abandoned sinking in the Bristol Channel not long ago, it was thought that Britain had lost her most ancient sea-going vessel. But now it appears that this is not so. The *Ceres* was 125 years of age, but down at Gravesend, toward the mouth of the Thames, is a ship called *Ellen*, which is claimed to have been sailing the estuary regularly for more than 200 years. *Ellen* is what is locally known as a "bawley boat," a cutter-rigged shrimp trawler. The boat is owned by Mr. "Curley" Plumb and has been in the Plumb family for a century.

"WHILE the eyes of all Australia are on the visiting cricket team from England," a recent press dispatch from Melbourne stated, "women cricketers in the six states are eagerly awaiting the selection of Australia's first women's test team to tour England next March." The tour of this team will be something very novel for the cricket world. Although there is nothing new in the agreements which men players must sign before going abroad, the contract which the 15 fortunate women will have to sign forbids husbands, relatives or friends from accompanying the team. There shall be no drinking, smoking or gambling among the players on the tour. On the boat every player must retire at 10 p.m. and must

agree to attend physical drill classes every morning at 7.15. The costly compulsory wardrobe of each player will include everything from a hot water bottle to a skipping rope and makes the outfit of a men's travelling team seem thoroughly meagre.

MIDDLESEX County is growing too rapidly. In the County Medical Officer's report, recently issued in London, it is shown that the population of the county increased in 1935 by 56,600 to more than 1,866,000. The county population is still increasing at the rate of 1,000 a week. Referring to the great housing development beside the roads and railway lines to London, the report states that the question of providing and maintaining social services which will expand with the growth of population is presenting the local authorities with problems of the utmost complexity.

SCIENTISTS during 1936 made more than 25,000 separate advances in major fields, extending tremendously the boundaries of human knowledge. Among the science headliners of the past year, though less spectacular than those of 1935, were the conquering of the Pacific Ocean by heavier-than-air craft and establishment of regular commercial lines; Soviet Russia invited astronomers to view a total eclipse of the sun on home territory; great dams, bridges, tunnels and canals were designed or completed; the *Queen Mary* began regular passenger service between Europe and America, capturing the Atlantic blue riband; and new astronomical photography disclosed cool stars never before known to exist.

SIR KINGSLEY WOOD, Health Minister, is credited with the idea of advocating "Walk to Work." Probably you can't walk all the way, but he suggests that you walk some of it. This is not advised only to keep fit. It is also to open your eyes to the places you travel past each day and only know by name. There is adventure there perhaps, interest anyway.

FROM THE MISSION FIELD

Releases—

The following missionaries were honourably released February 2nd:

Elder Ralph W. Hardy, who has laboured in London District, the British Mission Office, the Millennial Chorus, and as a member of the Red Indian Programme, to return to his home in Salt Lake City;

Elder Douglas L. Anderson, who has been a member of the Mission Quartette, Supervising Elder of Bristol District, and laboured in Birmingham, Newcastle and Sheffield Districts, to return to his home in Lethbridge, Alberta, Canada;

Elder Angus I. Nicholson, who has laboured as Supervising Elder of Leeds District, British Mission Recorder, and in London District, to return to his Salt Lake City home;

Elder Francis W. Cox, who has laboured in Birmingham, Irish and Hull Districts, to return to his Salt Lake City home;

Elder Clarence B. Cannon, who has been Supervising Elder of Hull District and laboured in Manchester District, to return to his home in Salt Lake City;

Elder Clair M. Aldrich, who has laboured as Supervising Elder of Newcastle District and in Leeds District, to return to his home in Mount Pleasant, Utah.

Appointments—

Elder John W. Boud, Mission Secretary for the past year, was appointed Supervising Elder of Leeds District, February 2nd;

Elder Brigham Young V was appointed Secretary of the British Mission to succeed Elder John W. Boud on February 2nd;

Elder Joseph S. Wood was transferred from Manchester District to Hull and appointed Supervising Elder on February 2nd.

BIRMINGHAM—Under the direction of the District Presidency of Birmingham District a Priesthood committee has been organized to stimulate Priesthood activities throughout the district. Appointed to the committee were: Brother Robert L. Dunn, chairman; Brothers John H. Makin, Sen., George

R. Grundy, Frederick Webb, John B. Ward, William G. Bennett, William T. Nightingale, members and Brother Bernard V. Green, secretary. The first project of the committee is a Missionary Fund.

LONDON—At North London Branch conference held Sunday, January 10th, Branch President David H. Willmott and his two counsellors were released with appreciation for their work during the past. New branch officers sustained and set apart for their new callings are Brothers George F. Poole, branch president, James P. Hill and Alfred John Willmott, counsellors, and Ernest Hawks, branch clerk.

HULL—Sister Nancy Ramm of Hull Branch was given the book *Young Folk's History of the Church* by Sunday School Superintendent Marion Barrett for her 100 per cent attendance during the past year. The presentation was made during the Sunday School service on January 24th.

MANCHESTER—Manchester Branch M.I.A. enjoyed a supper provided by Sister Ellen Gregson and District President William Gregson, on Tuesday, January 19th. The supper was followed by dancing and games.

A concert sponsored by the Primary department was held in Hyde Branch Saturday, January 23rd. A performance was given by the Norfolk Street Wesley Guild Dramatic Society, and the missionary quartette rendered a vocal selection.

Elder Le Roy B. Skousen presented an illustrated lecture to forty members of Rochdale Cycling Club on Saturday, January 16th. On Wednesday, January 20th, Elder Skousen spoke before Zion's Methodist "Fireside Club." He also spoke recently before Rochdale Scoutmasters, his subject being "American Scouting." Supervising Elder Vernon A. Cooley and Elder Woodrow D. Marriott delivered the illustrated lecture "Down Pioneer Trails" before the Unitarian Men's Class, Rochdale, on Tuesday, January 12th. The Zion's Methodist Men's

Classes heard Elder Cooley speak on "The Origin of the Indians" Monday, January 25th.

NEWCASTLE—The afternoon and evening sessions of Middlesbrough Branch conference were conducted Sunday, January 17th, by President James A. Thompson. The morning session was under the direction of Brother Robert Pickersgill. Principal speakers were Sister Gladys Quail, Supervising Elder A. Leslie Derbyshire, and District President Frederick William Oates.

NORWICH—Lowestoft Branch held its annual officers' meeting and banquet on Monday, January 11th. Branch President Frank M. Coleby and his counsellors, Sidney W. Coleby and George Cornish, were hosts. District President Alfred Burrell, Brother John F. Cook, and Supervising Elder Le Roy A. Kettle were guests. Also the Branch M.I.A. recently performed the ceremony of crowning its Queen prior to its annual Green and Gold Ball. Sister Muriel Upson is the new Queen, with Sisters Hazel Pitcher and Edith Rose as attendants, and Peter Cook as page. Sister Bessie Gowing, last year's Queen, did the crowning. Lyrics for the occasion were written by Brother John F. Cook.

SHEFFIELD — Doncaster Branch Sunday School sponsored a tea and banquet in the Branch hall Saturday,

January 16th. Prizes were presented to the children for exemplary attendance records made last year.

More than one hundred members and friends attended the annual Gold and Green Ball Saturday, January 23rd, in Sheffield Branch Chapel, which was decorated for the occasion. Mr. Wootan's "Merry Makers" furnished dance music. Sister Lillian Clark and Brother John Hanson-Holton, M.I.A. supervisors, planned and directed the affair.

The Millennial Chorus entertained approximately 100 people with a concert in Sheffield Branch Chapel Monday, January 25th. Church hymns were rendered during the programme, which was conducted by Elder Bertram T. Willis.

WELSH—District President Richard C. Thomas, Supervising Elder Lewis W. Jones, Brothers Edwin Dance and William A. Perry were speakers at Pontlanfraith Branch Conference held on Sunday, January 10th.

SCOTTISH—Glasgow Branch Gold and Green Ball, sponsored annually by the M.I.A., was held this year at the Plaza Ball Room on Thursday evening, January 21st. Small ribbons in M.I.A. colours were worn by all attending. Y.M.M.I.A. President James Gemmell and District Y.M.M.I.A. Supervisor Robert McQueen conducted the affair.

DEATHS

GRAYSON—Brother Harry Grayson, 23, of Barnsley Branch, Sheffield District, passed away Friday morning, January 15th, following a brief illness and the amputation of his leg. The funeral service was conducted by Branch President George R. K. Birkhead, who also dedicated the grave in Stairfoot and Ardsley Cemetery.

WALKER—Funeral services for Sister Barbara Ellen Walker, 79, a member of Bradford Branch, were held at the home, Speight's Square, Birkenshaw, Leeds District, on Saturday, January 23rd. Sister Walker spent six of her 37 years as a member of the Church in Salt Lake City. Supervising Elder Angus

I. Nicholson and Elder Clair M. Aldrich spoke. Elder Alton D. Merrill dedicated the grave in St. Paul's Churchyard.

BREARLEY—Sister Alice Brearley, 92, beloved member of Halifax Branch, passed away Friday, January 22nd. Interment took place in the Lister-lane cemetery, where Elder Wilford P. Jordan dedicated the grave. Sister Brearley was baptized in 1898. She spent six years in Salt Lake City and was active in Temple work during that time. Upon her return, she served as a lady missionary for the Church from 1914 to 1918. Memorial services were held Sunday, January 31st, in Halifax Branch hall.

BOOKS WORTH HAVING

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